

/47 cont./

- 244
221 of the rains, more frequent from November to January. But in December, too, clearings for beans are prepared, followed by planting in January, cleaning in March, and the harvest in early April. Rice, too, is harvested in April. The planting of mandioca is done in May, the cleaning in March of the following year.
- [249] Sugar cane is planted in May and harvested a year later. Peanuts (manduf) are planted in January and harvested in July.

- 241 In general the time when the work piles up the most is the
464 months of August and September, whereas that of the "new food"
221 is the one of the least activity in the plantings. But the period of the most intense work in the clearing of the village is also that of the changa (recompensed work) in the clearings of the fazendeiros and settlers. And since the changa is one of the few means
- [134] available to the Indian to obtain some money, many fall behind on their own clearings because they are working for money on the nearby fazendas. It should be mentioned in passing that this is one of the factors of economic disorganization of all the native groups of that region, even the most conservative ones. The problem is
- [245] aggravated by the changa in the yerbales /stands of yerba maté/, inasmuch as the harvest of yerba maté for its part goes on for
- 177 months, from July to October. The impossibility of reconciling the
182 ancient activities with the innovations arising from contact with the
241 white man, and the inability to substitute the latter for the former without further ado, seem to be the principal causes of the cultural disintegration and detribalization of the Guaraní groups of southern Mato Grosso.

- 243 To the extent that a social and religious calendar exists, it is
796 that of maize. There is one annual social concentration because there is
221 only one harvest of maize, which begins with the great celebration of the Nemongarai, or, as the Kayová prefer to call it, avati-mongarai, "baptism of the maize." Aside from exceptional cases, even the saboró maize, which ripens in three or four months, is
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321 planted at only one time, in contrast to what is done by other
[171] native tribes of America, as in Colombia, who have two annual harvests of maize (3).

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[178] It is in the importance assumed by mandioca flour in the alimentation of the Nandéva of the coast that we find one of the principal touches of the economic acculturation undergone by them through the contact with the shore people. Without flour they feel poor. Old Pedro Pires did not tire of asking me to send him a "forno" (a pan for making flour). They believe that flour is the best food; it is in that "that there is strength." Indeed they take it early in the morning, as coffee, throwing it into the mouth (5).

[114] 5. /From p. 64 of the original source./
Incidentally, Thevet already mentions the technique of throwing the food into the mouth, particularly mandioca flour. The calçaras of São Paulo, who also use the technique, call "capitão" /captain, chief/ the little ball of food formed with the fingers and thrown into the bucal cavity with a sure aim.

• 249 /52/ Among the many plants cultivated by the Guarani, tobacco /Port. tabaco/ must be mentioned, because of its importance in daily life and above all in some rituals.

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[101] "Petiguara" ("tobacco /Port. fumo, "smoke"/ chewers") was the designation or nickname, it seems, of more than one Tupi tribe of ancient Brazil (6);

6. /From p. 64 of the original source./
See, for instance, Knivet, 1947, pp. 123-124.

the Kayová of Mato Grosso might also be called "tobacco /fumo/ eaters." Not only in the religious ceremonies, but at any hour of the day or night the less acculturated Kayová makes use of the péty gúf (tobacco /fumo/ powder) or péty hamôl (tobacco /fumo/ of the forefathers). It is a tobacco /tabaco/ powder, a kind of rappee, that, instead of being sniffed, is put between the lower lip and the gum, where it remains under the action of the saliva.

[824] Preparation: leaves of green tobacco /fumo/ slightly roasted on

• 249 /53/ Among the plants cultivated in the villages of southern Mato Grosso one should mention, even though in passing, the yrukú or urucú, a plant that is not native in those lands. The Kayová consider urucú paint sacred, saying that its "abuse" brings on supernatural sanctions. All the ceremonial objects of the Kayová, including the cross (kuruú) used by the men and the rhythm stick (takua) of the women, the little bench (apyká), and the altar (yvyra), are rubbed with urucú, after scraping the surface of the pieces a little in order to set the color better. On the occasion of ceremonies or for receiving a visit, the Kayová likes to cover his face with a layer of urucú. The paint is used either fresh or cooked. In the latter case, the seeds are boiled with a little water, without any other ingredient; the seeds are taken out, and the mass is boiled until it acquires the consistency of a paste, a form in which the paint does not harden and is kept for an unlimited time. The technique of the Nandéva, according to the description that I obtained, is the same.

824 222 Aside from the selection of plants for therapeutical use, which are very numerous, and others for industrial benefits, the Guaraní explores in an extensive, but not intensive manner the vegetable resources of his environment with reference to alimentation.

222 [221] Thus, gathering is of secondary importance as a source of food. Among the exceptions, one can mention the gathering of the guavira /Campomanesia/ by the Kayová in the open country of southern Mato Grosso, an activity that every year leads entire bands of Indians to wander about for weeks in the months of November and December through the open countryside where they camp under the open sky. But the interest in the guavira today is already linked to acculturation, for its fruit is a source of money: the guavira, which is wild and abundant, is sold to aguardiente and vinegar factories.